

# THE LIVING CHURCH



Photo by Ruth Nicastro

Fr. Davis (left), Canon Garver, Bishop Putnam, and the Rev. Matthew Ahn, vicar of St. Nicholas Korean Mission in Los Angeles, at Province VIII meeting: "Best synod in memory" [see page 6].

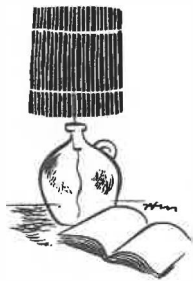
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# The First Article

Of all the scriptural books which devote attention to the doctrine of creation, one of the most interesting is the book known as Ecclesiasticus or, sometimes, as Sirach. As we shall see, this book has had an important place in our Anglican tradition, and we believe all Episcopalians should know about it. Yet, it is virtually unknown to the general public, and many of us will not be quite sure what it is.

For this reason, we will take some time to explain the identity and background of this book. This may be treading familiar (albeit holy) ground for the biblical scholar, but it is hoped that it will be helpful for most readers.

First of all, Ecclesiasticus is not the well known book Ecclesiastes, the rather sceptical philosophic work which follows Proverbs in the Old Testament. Ecclesiasticus is a much longer, and much



more pious and spiritually-oriented book. Its ancient title is *The Wisdom of Jesus, the Son of Sirach*.

This "Jesus" (or Joshua) has nothing to do with our Lord, but was a Jewish scribe and teacher who is believed to have lived around 180 B.C. The prologue indicates that the book was written in Hebrew but translated into Greek by his grandson half a century later. It subsequently became part of the Greek Old Testament (known as the Septuagint), which was the normal Old Testament of the Early Christian Church. Like several other books of the Septuagint, it was not part of the Hebrew Bible. From the Septuagint it passed into the Latin or Vulgate Bible. Perhaps because of its wide ecclesiastical usage, this book of the son of Sirach became known as Ecclesiasticus, or the "Churchly Book."

The story does not end there. When the Bible began to be translated into modern languages in the 16th century, translators became keenly aware that Ecclesiasticus and certain other books were not in the Hebrew Bible and did not possess the same authority as the older Hebrew books. Hence these books were segregated as "the Apocrypha." Subsequently, and until very recent years, Protestants dropped these books from their Bibles, whereas Roman Catholics defended these books and mixed them in with the rest of the Old Testament.

Anglicans, as usual, were in between. In complete editions of the King James Version or other complete editions intended for Anglican use, the Apocrypha (consisting of over a dozen books) is printed in between the Old and New Testaments or (less commonly, after the New Testament, as in the complete New Oxford Annotated Bible).

Today, as a result of ecumenical contacts, many Protestant scholars are finding value in the Apocrypha, while many Roman Catholics now admit these books are not part of the original Hebrew Bible. In the 17th century, on the other hand, this was a fighting matter. Puritans bitterly opposed the Anglican practice of reading the Apocrypha as lessons in church, while Anglicans strongly defended it. Ecclesiasticus, especially, has a reasonableness and breadth of spirit we still love. Those who read the Daily Office will be getting into it on Oct. 17 and thereafter until early November. It is read at the Holy Eucharist on various occasions including St. Luke's Day (Oct. 18) and All Saints' Day (Nov. 1). Hence it is appropriate to consider it at this season.

But what has all this to do with the doctrine of creation? The reader will soon find out. The son of Sirach loved nature and was deeply impressed by its beauty. "How greatly to be desired are all his works, and how sparkling they are to see!" (chap. 42:22). Yet he saw nature as pointing clearly to its one true and eternal Creator. "Where shall we find strength to praise him? For he is greater than all works" (43:28).

THE EDITOR

## THE LIVING CHURCH

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# LETTERS

## Science and the Gospel

Your beautiful "First Article" [TLC, Sept. 14] contained some remarks about the theme of science and faith. It said: "There have been and are areas of conflict between the two, but there have also been areas of agreement."

I wonder how many of your readers know the books of Stanley L. Jaki, a renowned physicist, who is also a Benedictine priest? Jaki shows that there would have been no Western science as we know it except for the Christian revelation.

China, in spite of an astonishing early inventiveness, produced no rational science. Greek science was kept from developing into physics and chemistry by Aristotle, who taught that purposes inhered in nature's things. In fact, science suffered many stillbirths (besides China, in India, Mexico, Egypt, Babylonia), and only one viable birth: in Western Europe.

It was in an age steeped in the Gospel that man was able to convince himself that since both means and purpose are the products of the Creator's wisdom, they cannot be irreconcilable. "In fact," concludes Jaki, "the only view of the

cosmos as a whole that was capable of generating science was a view in which the principal denominator was the Gospel itself" (quotation from *The Origin of Science and the Science of Its Origin*, Regnery-Gateway, South Bend, Ind.).

The apparent conflict of science and revelation is an illusion hatched in the minds of people who knew nothing of the historical origins of science and who, for reasons of their own, maintained a short-sighted hostility to the Christian faith.

(The Rev.) GERHART NIEMEYER  
Cathedral of St. James

South Bend, Ind.

*We have a reviewer currently at work on Jaki's latest book. Ed.*

## Spiritual Gifts

I believe that Dean Hall's article, "The Leaven and the Lump" [TLC, Aug. 17], comes at a very appropriate time in the course of our history. I have heard many leaders affirm that the charismatic movement must die to survive, and this is probably true.

However, one of the major problems in all churches is the reaction of the charismatic that others, who have not apparently received gifts, are second-class Christians.

Dean Hall's article covers this very well; I quote, "but in fact every Christian does not expect to be given charisms." I wish every charismatic would read and respect this.

The Cursillo weekend to me was the most enlightening Christian experience of my life.

(The Rev.) HAROLD S. MARSH  
Grace Church

Hopkinsville, Ky.

## Religious Writing

The letter from Mary C. Ashby [TLC, Aug. 3] and its comments on Father Woodruff's review of Richard Norris' *Understanding the Faith of the Church* so well express my own opinion of most religious writing that I must add my heartiest commendations to her views.

When our parish bought the Church's Teaching Series, one of the women commented that it was too bad to spend all that money on books nobody would read. And this is true! Most, and I would emphasize not all, religious writing is dull, poor in style and generally uninteresting. The result is that informed, intelligent people like Mary C. Ashby, who are interested in the material and who want to know more about the faith and their church, become so repelled by their attempts at religious reading that they

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give up and will not try anything under that heading. This is why organizations like some religious book clubs do not appeal to a wider audience. There simply are not the books for them to offer the ordinary laymen — and women too!

We have just been reading Margaret Mead's *Some Personal Views*. Listen to what she says on this whole subject: "I believe that almost any idea can be stated simply enough so that it is intelligible to laymen, and that if one cannot state a matter clearly enough so that even an intelligent twelve-year-old can understand it, one should remain within the cloistered walls of the college and laboratory until one gets a better grasp of one's subject matter."

Dr. Sabin is certainly an eminent scientist and *Broca's Brain* deals with complex and difficult aspects of science but the book is stimulating and even exciting to people with little or no scientific background. Good writing can be done and is done by those who really understand their subject and their readers.

HORTENSE WEBBER

Toms River, N.J.

### China

The editor's question [TLC, Aug. 24], "Can there be any restoration or revival in China of the distinctive Anglican contributions of apostolic order, sacramental life, and traditional theology?", is a question to which I would like to give an answer.

Chinese are not distinctively Anglican. Notice, please, that I did not say they are not also fellow-citizens with the saints and children of the household of God.

MARY B. ABRAHAMS

Trumansburg, N.Y.

### Elections in California

While catching up on back issues of TLC, following an extended vacation, I was distressed to read the comments in your Aug. 3 issue concerning the episcopal election in the Diocese of California. As chairperson of that election process committee, I could and would defend the process, step by step.

The aborted 16th ballot at the electing convention would undoubtedly have brought an election in both orders. It is true a difference of opinion, primarily in a divided clergy order, prevailed for 15 ballots. Is that so unusual among Episcopalians?

Testimony is our biblical heritage. I would offer two testimonies, and then suggest what I do see as a criticism of the process.

Members of the new Diocese of El Camino Real were part of the Diocese of California during the selection process and the electing convention. They were participants. Their response to the proc-

ess was to adopt it for their own, with one exception. They brought *all* of their selected nominees to their electing convention, a recommendation also included by the California election process committee in its final evaluations.

It might be further noted that clergy and laity in the Diocese of El Camino Real voted additional funds, above those already budgeted for the committee, to bring the nominees to the electing convention.

In my catch-up reading were minutes from the August meeting of the diocesan council. A lay person, offering and commenting on theological reflection, said:

"The value of liturgical intermissions was strongly apparent at last year's special election convention, wherein each polling of delegates was followed by a period of prayer, scripture reading, and hymn singing. . . . It must be true that everyone left that convention with peace in his heart. . . . regardless of whether or not his man had won."

Those testimonies surely indicated those who participated in the process found it worthy.

What I do see as a legitimate criticism of the process is its heavy expenditure of time and money. A small diocese may find it difficult to recruit clergy and lay volunteers able to set aside the great amount of time required; it may also be difficult to provide the necessary funding.

MARION CEDARBLADE  
Election Process Committee  
Diocese of California

San Francisco, Calif.

### Defying the Law

Indignation. No longer shock. By whose authority do Dr. Charles R. Lawrence, president of the House of Deputies, and the Rt. Rev. Otis Charles, Bishop of Utah, defy the law of the United States and speak for the Episcopal Church in a Fellowship of Reconciliation by signing a statement urging draft age men to consider defiance of registration law as an option [TLC, Aug. 24]?

I hope that you will be able to publish this letter. I believe that the point of view is important to Episcopalians.

(Lt. Col.) RONALD W. HENRY (ret.)  
Newport News, Va.

### Summer Resort Ministry

The Rev. Robert McCloskey, Jr., takes us resort parishes to task for the type and times of our services for the influx of visitors [TLC, Aug. 24].

He makes the statement that "the Roman solution with Saturday masses is cheap. It destroys the significance of the Lord's day." Come now, Fr. McCloskey; if you know your liturgical history

back to the days of the Christian in the synagogue, you'll know that the *evening*, in this case Saturday evening, is the beginning of the Lord's day, at sundown.

We have a resort parish and find that Evening Prayer with the Holy Eucharist is a fine way to celebrate the beginning of the Lord's day on Saturday night. Using Morning Prayer before Holy Eucharist on Sunday mornings, we are very able to minister to a city which grows from 35,000 in the winter to 100,000 in the summer.

(The Rev.) MARLIN L. BOWMAN  
St. James Of Jerusalem Parish  
Long Beach, N.Y.

### Energy and Conscience

The article by Charles F. Luce, entitled "Energy - Some Questions for the Conscience" [TLC, Aug. 31], gives a survey of the energy situation by one who plays an important role in the field, the chairman of the board of the Consolidated Edison Company of New York. But the role of the "conscience" in this matter is scarcely dealt with in the article.

We Episcopalians, along with other Christians, are supposed to look upon the earth's resources, and certainly the vital energy resources, as God's bounty bestowed upon us, for which we are to

act as good stewards, making wise and careful use of them in benefit of all human beings.

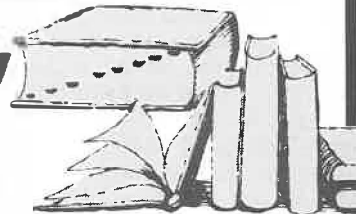
Mr. Luce stresses the production of energy and means of increasing it. He is pessimistic about the possibility of energy conservation and offers no suggestions on how to accomplish it. He promotes the cause of nuclear power, with no acknowledgment of the problems for the Christian conscience posed by the catastrophe which could result from a nuclear accident, or by the possibility of the spread of nuclear technology in the world being an aid to the proliferation of nuclear weapons.

One could expect this approach to be taken by the head of Consolidated Edison, but where is the voice of THE LIVING CHURCH setting forth the Christian perspective on the energy question?

ROBERT J. REDINGTON  
South Egremont, Mass.

*It is not our policy to use the editorial page to water down the ideas of current feature articles, whether we agree with them or not. During the recent past, we have presented various points of view about stewardship of energy, including special and extensive reports on the MIT conference in 1979, and guest contributions to "The First Article" from time to time, most recently in the issue of Sept. 7. Ed.*

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# THE LIVING CHURCH

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## Fr. Wolfrum Elected in Colorado

On September 13 at St. John's Cathedral, Denver, the Rev. William Harvey Wolfrum, rector of St. Alban's Church, Worland, Wyo., since 1971, was elected Suffragan Bishop of Colorado. He has accepted the election.

Election took place on the seventh ballot from a slate of eight candidates, four from within and four from without the diocese. Six were nominated by a 15-member committee: the Rev. Canon David E. Bergesen, rector of St. Timothy's Church, Littleton, Colo.; the Very Rev. Richard M. George, Jr., dean of the Cathedral of St. Paul, Peoria, Ill.; the Rev. Canon Jack C. Knight, rector of St. Gregory's Church, Littleton; the Rev. John R. Kuenneth, rector of St. James' Church, Wichita, Kan.; the Very Rev. Harvard L. Wilbur, Jr., rector of the Church of Our Saviour, Colorado Springs; and Fr. Wolfrum.

In addition, the Rev. William H. Magill, rector of St. Luke's Church, Denver, and the Rev. James F. D'Wolf, rector of St. Paul's Church, Manhattan, Kan., were nominated from the floor. Dean Wilbur ran second in the voting.

The new bishop-elect was born in Warrensburg, Mo., and was graduated from Central Missouri State University. He received a graduate degree in Fisheries Management from Cornell University in 1952, and worked for four years as district fisheries biologist with the New Mexico Department of Game and Fish. He graduated from the Seminary of the Southwest in 1959, and was ordained to the priesthood in 1960. After serving two parishes in New Mexico, Fr. Wolfrum was chaplain and chairman of the department of religion at St. Stephen's Episcopal School, Austin, Texas.

In his new post, he will assist the Rt. Rev. William C. Frey, who has been Bishop of Colorado since 1973. Bishop Frey requested a suffragan last March, because of the increased amount of work in the diocese.

Bishop Wolfrum, and his wife, the former Beverly Ann Gunn, have two daughters and a son.

## Consecration in Havana

More than 500 people, including diplomats from Canada, Great Britain, and Panama, as well as representatives from other churches, joined Anglican bishops from throughout the Americas in Ha-

vana at the consecration of the Rt. Rev. Emilio Hernandez as Bishop Coadjutor of the Episcopal Church in Cuba.

The church in Cuba was once a missionary district of the Episcopal Church in the U.S.A., and Presiding Bishop John M. Allin was represented by the Rt. Rev. William H. Folwell, Bishop of Central Florida.

Cuba is now under a metropolitan council consisting of the president of Province IX, the Rt. Rev. Lemuel Shirley, Bishop of Panama, and the Archbishops of Canada and the West Indies.

Bishop Shirley served as chief consecrator. He was assisted by Cuba's diocesan bishop, the Rt. Rev. Jose Gonzalez, and the Bishop of Northern Mexico, the Rt. Rev. Leonardo Romero. The Rt. Rev. Neville W. DeSouza, Bishop of Montego Bay and Suffragan of Jamaica, represented the metropolitan council as well. The Rt. Rev. David Evans, Bishop of Peru, took part as representative of the Anglican Council of South America.

Bishop Hernandez, a native of Cuba, was serving as an archdeacon when he was elected to the episcopate last December. He has been a priest for 24 years. At one time he fought against the Batista regime, but later was imprisoned for ten years under Fidel Castro.

Bishop Allin sent personal greetings and noted that friendship within the Anglican community has not diminished in spite of the tense relations between Cuba and the U.S.

## A Busy Province

After bringing down the final gavel on what was acclaimed by delegates as the "best synod in memory," the Rt. Rev. Victor Rivera, Bishop of San Joaquin, announced his resignation as president of Province VIII, a post he has held for the past four years. His resignation is effective at the end of the year. The Rt. Rev. Robert Cochrane, Bishop of Olympia, will succeed Bishop Rivera, whose term was scheduled to run until 1982.

[Besides San Joaquin and Olympia, the dioceses that make up this Province of the Pacific are Alaska, Arizona, California, Eastern Oregon, El Camino Real, Hawaii, Idaho, Los Angeles, Nevada, Oregon, Northern California, San Diego, Spokane, Utah, and Navajoland.]

Bishop Rivera's announcement came at the end of his closing address to the synod, which was held in Scottsdale,

Ariz. He spoke of the province's struggle to establish its identity within the context of the church as a whole, and of the need for changes to give the provincial system more authority and credibility. He challenged his fellow bishops to more active participation in the synod and to more active cooperation with a "very forward-looking program council."

The synod's agenda committee chose to minimize legislative sessions and emphasize instead certain models of ministry presenting particular challenges to the western dioceses. The Rev. Canon Oliver B. Garver, Jr., executive assistant to the Bishop of Los Angeles, was the keynote speaker for these meetings, which were called "Breaking Out of the Cultural Cocoon: the Wasp and the Butterfly." He introduced several models of ministry developed to fulfill special needs within the province.

The Rt. Rev. Frederick Putnam, Bishop of Navajoland, emphasized the importance of effective lay ministers in his vast and sparsely-populated jurisdiction. Virginia Ram spoke of the program of the Church of the Epiphany in Los Angeles, which for the past 20 years has reached out to the Hispanic people of the area. The Rev. M. Fletcher Davis described the work of St. Anselm's Refugee Center in Garden Grove, Calif., which ministers to thousands of Indo-Chinese refugees in Orange County; St. Stephen's Parish, Hollywood, which shares quarters with fast-growing St. Nicholas Korean Mission, and an accompanying community center offers essential services to new Korean immigrants. In Seattle, the Rev. Timothy Nakayama's primarily Japanese-speaking congregation began a Chinese ministry in 1977, reaching out to ethnic Chinese refugees from Vietnam.

Presentations of the models, with responses from Canon Garver, the delegates and the Presiding Bishop, the Rt. Rev. John M. Allin, occupied most of the synod's two and one-half days.

In a new document designed to bring provincial ordinances in line with national canons, the previous requirement of four clerical and four lay delegates was dropped, and the vote of the two delegates from the Episcopal Churchwomen was to be changed to permit voice only. However, a vote that confused nearly everyone resulted in the women losing both vote and voice; the effective date of the new ordinance was then postponed until after the next

synod one year hence.

Overwhelming approval was given to a resolution asking the diocese to ensure that each parochial unit contribute annually one percent of its net disposable income to the support of the church's seminaries.

The synod also passed a resolution directing that a major item on next year's agenda should be consideration of present and proposed government policies relating to the development of the MX missile system. The resolution was submitted by the Dioceses of Nevada and Utah, both of which are working actively to stop what the Bishop of Nevada, the Rt. Rev. Wesley Frensdorff, has called "the development of the high desert as a nuclear sponge."

*(This article was taken from a much longer account by Ruth Nicastro.)*

## European Diocese

Although the concept of an Anglican diocese in Europe first was suggested in the 1930s, it was not until February of this year that the concept received final approval from the Church of England's General Synod. In August, the Rt. Rev. John Satterthwaite, Bishop of Fulham and Gibraltar since 1970, was named as its first bishop. He is 54.

Bishop Satterthwaite served as general secretary of the Church of England Council on Foreign Relations from 1955-70, and general secretary of the Archbishop's Commission on Roman Catholic Relations from 1965-70. Since 1970, he has traveled nine months of the year serving his far-flung churches in his capacity as Bishop of Fulham and Gibraltar.

Even prior to the Reformation, there were English congregations in Europe. In 1633, they came under the jurisdiction of the Bishop of London. Today, partly because of the European Common Market, the number of English-speaking residents of Europe has reached an all time high — about 250,000 people. There are 180 self-supporting English congregations scattered throughout 40 countries.

General Synod's decision has the effect of transferring jurisdiction from the Bishop of London to the Archbishop of Canterbury.

After his appointment, Bishop Satterthwaite told the press that he had three priorities for his work: to look after the needs of his clergy, to make certain that they are preaching the Gospel and administering the sacraments properly, and to develop friendly relations with other Christians. There is also the question of the somewhat uneasy relationship with the American Episcopal Church in Europe.

On the Spanish Costa del Sol there can be as many as 30,000 English-speaking

people on vacations, and these are served by Anglican priests in Roman Catholic buildings.

Many of the Anglican priests who will be working in the new diocese will do so as prison chaplains. Bishop Satterthwaite said the arrests for possessing and taking drugs among English-speaking visitors to Europe has increased alarmingly.

## Jerusalem's Future

The Most Rev. Stuart Blanch, Archbishop of York, said in Jerusalem that the city's status was a matter between Israel and the Arab states, rather than a question for the Christian church. Anglicans, he said, have no desire to become involved in discussions about the political future of the Holy City.

In August, the central committee of the World Council of Churches criticized the Israeli government's proclamation of the reunited city of Jerusalem as its capital, and called for international, interreligious consultations to determine the future character of the city. Israel's parliamentary action in effect formally annexed Arab East Jerusalem, captured from Jordan in 1967.

The archbishop was in Jerusalem on a visit to the Anglican Land Trust of Israel, a body created as a missionary effort 150 years ago. In answer to a reporter's question about the current purpose of the trust, Dr. Blanch said it was not now concerned with missionary work, but rather with creating greater understanding between Christians and Jews.

## Do You Have a Hymn?

In its quest to develop more hymns around specific themes, the text committee of the Episcopal Church's Committee for Hymnal Revision recently considered over 1,000 texts nominated for possible inclusion in the new hymnal, and put out a call for more.

The committee needs: metrical settings of the Canticles, "Christ Our Passover," "Song of Moses," and "The First Song of Isaiah," and a hymn for Compline; hymns for Advent I; Lenten hymns on preparation for baptism, instruction, anticipation of Easter and the biblical themes; Easter hymns stressing the post-resurrection appearances and the Eucharist; hymns for the red-letter feasts of the calendar and the anniversary of the dedication of a church; Ember Day hymns on the orders of ministry; diaconal ordination hymns based on the charge to the ordinand; and more baptismal hymns.

Suggestions for hymn texts should be sent directly to the general editor, Raymond F. Glover, at the Church Hymnal Corp., 800 Second Ave., New York, N.Y. 10017.

## BRIEFLY...

Eight boys and girls from the youth group at St. Jude's Church, Burbank, Calif., spent a week of their summer vacation working at St. Jude's Ranch, Boulder City, Nev., a home for neglected and abused children. The Californians weeded, cut grass, constructed paths and walks, cleared rocks and debris, and participated fully in the ranch's family life. "The children learned a lot about what practical Christianity is all about," said Helen Simmons, the group's advisor, who accompanied the children to the ranch.

The Most Rev. Robert Runcie, Archbishop of Canterbury, responded to news that Pope John Paul II would visit Britain in 1982 with a message that assured the pontiff that he would be "welcomed in England with real affection by Anglicans and other Christians," as well as by his own Roman Catholic community. The archbishop invited the pope to make an "ecumenical pilgrimage" to Canterbury Cathedral.

The Rt. Rev. Paul Moore, Jr., Bishop of New York, and six other religious leaders have petitioned the U.S. Senate to push a package of international human rights agreements through committee hearings and onto the floor for ratification so they can become law this year. One set of agreements is the five covenants of the United Nations' Helsinki Accords, signed by the U.S., Canada, and 33 European countries in 1978, and tied up in committee ever since. The leaders also called for ratification of the American Convention on Human Rights, and a U.N. international treaty against genocide that has languished in committee since 1949.

Two Episcopal churches and one Presbyterian church in Manhattan's Greenwich Village shared Sunday services for nine weeks between July 4 and Labor Day. The Church of the Ascension, Grace Church, and the First Presbyterian Church each held three services. The participants agreed that the services should be conducted according to the tradition of the host church, with the preacher supplied by one of the other two. Even on Sundays that were oppressively hot, attendance was high. The three churches have been neighbors since the early 19th century, when all were located in the Wall Street area.

# A Little Child Shall Lead Them

*The question of a child  
gave one congregation a glimpse  
of the mystical beauty created for all mankind.*

Who is Gad?" John asked, as he examined a small formalized symbol in one of the 12 windows of Holy Trinity Church, Alhambra, Calif. An effort to answer this question launched months of exploration of the significance of the blessing bestowed by Jacob so long ago for Christians today.

We chose to cast ourselves under the poetic spell of the Jerusalem Windows of Marc Chagall, "a sovereign artistic monument and a truly universal religious message restrained by no limitations of confessed faith and going beyond Judaic spirituality" (Jean Leymarie, *The Jerusalem Windows*). Since an actual trip to Israel was not possible, we selected Jean Leymarie's beautiful book, *The Chagall Windows*, which includes pictures of the five steps of preparation Chagall made for each of the windows. We examined slides and read the interesting study of the windows designed for young people by Miriam Freundin in *Jewels for a Crown*.

Immersed in a fraction of the glowing beauty of each of the windows, the children sought to incorporate some of the meaning into their lives through study and discussion. This culminated in the creation of a picture encompassing aspects relevant to them.

Jacob said to Reuben, "You are my first born, my might and the beginning of my strength, yet you are unstable as water." The awe and beauty of creation led us to the realization that as Christians we, like Reuben, are often unstable as water.

*Charlotte Moore has extensive experience in teaching children in a variety of settings. She and her husband, the Rev. Edward O. Moore, have spent many years in American Indian missions.*

By CHARLOTTE MOORE

Simeon, who in anger slew a man, became symbolic of man's destructive power with weapons of violence to destroy the earth and all those who are in it. This force, to the children, meant car wrecks, forest fires, drugs, and pollution. Their pictures also contain a glimpse of God's redeeming Grace which wards off utter destruction.

In the Book of Deuteronomy we read that the tribe of Levi has observed God's Word and kept his covenant. After the terror wrought by the evil-doing of Simeon, the children turned with deepened awe to the joy and holiness of those who are obedient to God. In the Levi pictures, their Christian heritage

fuses with and adds a dimension to the purely Judaic concept of the priesthood.

While the three tribes were being shared with the congregation in the first of four exhibits, appreciation of the creation of stained glass windows in general, and of those of Chagall in particular, was deepened by a field trip to the Judson Studios. Mrs. Walter Judson, who had visited Chagall's studio in France, took a fascinated group of children and parents on a tour showing step by step how stained glass windows are created.

The field trip provided greater insight for the study of Judah, Zebulun, and Issachar. The five preliminary steps Chagall used became more than mere



Children of Holy Trinity Church, Alhambra: Incorporating meaning through study and discussion.



pictures to be flipped through. The amount of time and thought given to each picture increased.

In the window devoted to Judah, of course, the lion was the most attractive symbol. The local rabbi's wife pointed out that Chagall's hands, extended in ritualistic blessing of the kingly crown, have four instead of five fingers to comply with the Jewish law forbidding the use of the human figure.

To show Zebulun serving as a haven for ships and getting the abundance of the hidden treasures of the sand was sheer delight. Respect for the task for the seafaring tribe was increased by the knowledge that the tribe of Zebulun shared the fruits of its labors in order to enable the tribe of Issachar to devote time to scholarship as well as agriculture. The pictures of Issachar portray students in cap and gown and comfortable places for reading books amid fields of wheat and vegetable gardens.

The next phase of the study was, again following the arrangement of the Chagall windows, devoted to the three tribes of Dan, Gad, who started the whole study, and Asher. Except for impressive black-robed judges in some of the pictures, the children were content to feature the serpent twined about the candelabrum, the traditional symbol of Dan.

The stark reality of war in their pictures unmasks the stylized symbol of Gad, a medieval war tent. The pictures are filled, as Chagall's, with destruction. His contains a bloodied dove of peace. Theirs have atomic bombs and a shattered world. One child included a Red Cross station as a symbol of God's mercy.

Turning from Simeon to Levi brought a sense of peace to the atmosphere. With a similar sense of relief they put aside completed pictures of Gad to begin a study of the idyllic window devoted to happiness, prosperity, and good fortune which in Hebrew is translated, Asher.

In preparation for the final exhibit, added resource books included Madeleine L'Engle, *Ladder of Angels*, illustrated by children of the world, and the *Taizé Picture Bible*. Because the teacher is a musician, notes crept into the painting of the joyous Good News which Naphtali brought to Jacob: "Joseph is alive!" The dreams of the boy, Joseph, and those of Pharaoh together with the coat of many colors make his pictures particularly interesting. The preliminary discussion for Benjamin was based on the blessing of Moses:

"The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long."

Thus a child's question, "Who is Gad?" gave a whole congregation far from the village of Ain Karem a glimpse of the mystical beauty created for all mankind by Marc Chagall.

# Intercession

*" . . . intercessory  
prayer is not safe, not  
if we choose to enter  
into it  
in a deeper way. . . . "*

By a SOLITARY RELIGIOUS

I'm fascinated by the ways in which people approach intercession. The Anglican Communion, for example, has a regular cycle of prayer for the church in the world.

Then there are people who keep elaborate notebooks crammed with names. Catherine Doherty tells us she keeps a notebook beneath an icon of Our Lady, and she is sure the Blessed Virgin reads that book to her Son at night.

Last June I visited Washington Cathedral in the company of a seven-year-old boy, who asked what the rack of candles in the Chapel of the Holy Spirit was all about. I told him, and helped him light one for a prayer of his own.

C.S. Lewis tells us in *Letters to Malcolm* that he usually asks God to care for "the lady on the train," or "the old crock in the greengrocer's" or something like that. But God understands.

The other day I read that Carthusians use no names at all because, the author rather nastily remarked, they don't want to ruin the purity of their prayer. Well, the Carthusians may be on to something, but I suspect the man who wrote that doesn't understand what he is seeing, anymore than the tourists in the Syrian and Egyptian deserts understood what they saw, and twisted and distorted the meaning of the lives of the solitaries into an ancient *Guinness Book of Records*, instead of discerning their struggle for purity of heart as the transforming of ordinary lives by the power of God.

Now, just as it is folly to say, "Notebook-keepers are better than Carthusians," or, "This technique of prayer is better than that," or to try to judge or evaluate our prayer, saying, "This was a

good prayer," or, "This was a higher form of prayer," so it is equally foolish to impose some artificial form of intercession on ourselves just because it seems the right thing to do.

Yet I think we have to ask the question, what is it we do when we intercede?

First of all, we have to realize that we're not always at the top of our form, and so we have to pray what we are able to pray. Sometimes this can be very Old Testament, very primitive.

When I was living in Manhattan and, for reasons I won't go into, had spent some time trying to kill the prayer that kept rising in me like an unwanted gas bubble in a 20-loaf blob of bread dough, I finally came to realize that my efforts to push this bubble down and deny its existence were futile, and, very frightened of being overwhelmed if I stopped fighting it, asked a friend what I should do.

"Oh," he said, "pray for things like taxicabs when you need them. If it makes you feel safer, don't ask God for them, but pray to something inanimate like a fire hydrant."

So I spent the next few weeks experimenting with this idea, and whenever I was late for an appointment, I prayed to the nearest fire hydrant for a cab.

It was amazing. Taxis would appear from nowhere. If ten people along the block were signalling for cabs, the one that appeared would stop in front of me. I could get taxis at rush hour. I could get taxis in the rain. I could get taxis at rush hour in the rain on the Friday of a three-day weekend!

By the time God decided this joke had gone on long enough and sent me the Dark Night of the Taxicab, I was still just as frightened, but at the same time a little more ready to let go my illusory control over prayer. (I might add I've never been able to get taxis in New York since!)

We have to pray where we are, and what we can. And we shouldn't try to fool ourselves; intercession is hard work. We are lazy about it and avoid it for very good reasons. Prayer, especially intercession, is warfare. Prayer is death. As we pray we fast; as we pray we die; we have to deny ourselves everything else that is in our lives and just do it.

And what are we doing when we intercede? Often, in our heart of hearts, we seem to be trying to manipulate God, asking him to change his mind. The ancient Romans used the word "intercede" to mean, "to interpose a veto." We often seem to be trying to veto God, standing over and against him, wheedling him, bargaining with him. This is the Old Testament God, the capricious deity who needs to be pleased and placated, not the loving New Testament God, whose wisdom and judgment are given from the perspective of crucifixion and resurrection.

The Old Testament idea of God is very

prevalent, perhaps because, like the fire hydrant, it is safe. We know what we're dealing with. If we can confine God to our own categories, our own safe boundaries and our own concepts, he won't ask too much of us; we won't be overwhelmed.

Now, I don't think God rejects this sort of prayer; in fact, I don't think he rejects any prayer. God understands, and when I catch myself in a particularly Old Testament attitude of intercession, I imagine I also catch a glimmer of divine amusement.

But intercessory prayer is not safe, not if we choose to enter into it in a deeper way. Intercession, like all other kinds of prayer, is really a form of adoration, and the farther we move into it, the more likely we are to forget ourselves, our ideas, our desires, in the face of this light and love.

I'm beginning to understand intercession as actively seeking to enter the will of God, not just lying there like a lump, saying, "Do what you will to me," but participating in his will; and by this activity being transformed; and by this transforming helping the person for whom the prayer is offered to actively yield to and also become transformed by that will.

Do we dare enter into the bringing-into-being of another? And conversely, do we dare to ask a friend, or the saints, to enter into our bringing-into-being? It's a terrifying prospect. But this is the priestly vocation of our baptism: to be mediators of reconciliation, dispensers, vehicles for the love of God.

There is a gadget in communications satellites called a transponder. Its purpose is to focus and intensify signals as it passes them on. And to make ourselves available for this entering into another's being is to enter the darkness of the unknown.

Sometimes this is evidenced in prayer when suddenly there is an awareness, visualized or not, of actually being with the persons prayed for: walking down the street with them; watching a surgical procedure and at the same time being on the table, sustaining breath with your own; sitting in a small, dim room with someone near despair; holding a sick child in your arms.

When the American Airlines DC 10 crashed at O'Hare in spring, 1979, such an experience came, unbidden, as I sat down for evening meditation. As I prayed for those people, there was a vivid sense of being in the plane's cabin among them in their agony and horror as they were falling toward the earth. This was repeated over and over during that half-hour, as if the prayer itself required my enduring those terrible moments.

This is the intercession of entering in, and while we can choose or choose not to make this sort of thing part of our prayer, it also comes to us unlooked for,

sometimes frighteningly so. Charles Williams in *Descent into Hell* describes this entering in as the doctrine of substituted love.

Then there is the intercession of actual substitution – the offering of oneself instead of – which is, if you stop to think about it, probably the most appalling form of intercessory prayer. It is definitely the response to a call, an invitation, and not lightly undertaken.

Metropolitan Anthony Bloom describes such a substitution in a concrete encounter between two women during the Russian civil war. A woman in hiding is visited by a neighbor who tells her she must make her escape, but the woman knows the hopelessness of traveling far and fast with two small children. "And this neighbor," writes Bloom, "suddenly became a neighbor in the full sense of the gospel. She approached the mother and said with a smile, 'The pursuers will not go after you because I will stay here in your place.' The mother must have said, 'They will shoot you.'

She replied, 'Yes, but ... you must leave.'

There is no way to judge and evaluate intercession. God knows the secrets of our hearts and does most of his work in and through us when we are least aware of it, when our prayer seems most useless and insipid, or when we're not aware of praying at all.

Sometimes we are allowed a glimpse, or given some kind of reassurance, but this is rare. God is wise to give us dry rations because he knows that in our frailty we would quickly begin to pray for consolations for ourselves, instead of breaking out of our inhibitions and away from our safe fire hydrants to participate in his love for others.

It is this participation St. Paul refers to in his letter to the Colossians when he speaks of making up what is lacking in the sufferings of Christ: that, though Christ has triumphed, he asks us to struggle with him, in his love in the battles still raging with the cosmic powers of darkness.

## POET'S PROPER

### Meditation Standing Apart

Luke 17:11-19

Standing one of ten  
at a distance  
with leprosy  
and all I ask is mercy;  
strange  
that I should feel  
less dread of my disease  
than of disassociation.

If we were all,  
we ten,  
and there was no one else,  
then we should share  
the communion of a common fate,  
not catching the death of cold.

So mercy  
for us huddled apart  
uncommon  
in the cold we know too well;  
you man there,  
set apart in uncommon dis-ease,  
mercifully  
have a heart.

Then along the way  
I caught it from him  
and was set apart  
one in ten  
thankful.

Bert Newton

# EDITORIALS

## Who Else Will Pay?

This is a time of year when many parishes and missions are thinking about stewardship. We all know that costs for everything are increasing and more money is needed by churches and church-related agencies (including this magazine). Many of us find ourselves poorer, and yet there is obviously so much money around. None of us knows what will become of this strange recession.

In the meantime, we cannot assume that someone else will pay the bills. Those of us who belong to the church are the ones who have to bear its burdens. We do so in the knowledge that what the church is doing for us and for others will bring long-term satisfactions that far exceed the harassments of the present economy.

## Liberal-Conservative Shortfall

For many years now, battles between liberals and conservatives have been the order of the day. Possibly this is as it should be in politics or in some other fields. Many of us have long been convinced, however, that this is not a basis for solving questions within the church. The polarity between liberals and conservatives is not the axis around which the great truths of the soul revolve.

During the recent past, some people have supported the civil rights movement because it was this that was required of liberals; others opposed it because opposition was labeled conservative. We would hope that Christians have become wise enough to see that they must oppose injustice and must affirm for theological reasons that all people are created in the image of God. This is a different approach. Christians, for instance, should be concerned about the civil rights of those whom neither the liberals or the conservatives have befriended, such as Aleuts, Gypsies, or Americans whose ancestry is Iranian, French Canadian, Arabic-speaking, or Italian.

Within the specifically religious sphere, an easy-going compliance with the expectations of free-thinking American Protestantism is deemed liberal; fundamentalism and anti-intellectualism are deemed conservative. A plague on both these houses! These are not the standards by which the church should be directed, and certainly these are not the guidelines of Anglicanism.

The authentic voice of Christian truth is apt to be too radical for most liberals, and too traditional for most conservatives. Few people wish to accept the burdens of discipline, careful thinking, and patience. Theological debates in the Episcopal Church in recent years have been unsatisfying because in most cases the participants have not been deeply grounded in the scriptures, the church fathers, the liturgy, or the classical Anglican writers. It is an unpopular thing to say, but the disregard for the study of classical languages has largely closed the door to the scholarly

study of the first three, and books of most of the great historic Anglican writers have long been out of print.

We think it is high time that Episcopalians get back to the authentic sources and foundations of their tradition. To do so is hard work. It provides no cheap and easy answers to hard questions. It requires the discipline of prayer and meditation. It means pondering of the Bible prayerfully and with the best available scholarship — swayed neither by the superficial affirmations of fundamentalism nor the equally superficial negations of professional liberalism. It means studying our own heritage, including those glorious Anglican writers of past centuries whose very names are virtually unknown in America today. This prescription may be a bitter pill for many leaders of all parties in the Episcopal Church today, but the way to health, we often find, involves no little pain.

## Ordained to Title

Bishops are ordained to serve specific dioceses. Deacons are ordained to serve within specific dioceses. Priests are ordained, at least in the first instance, to serve congregations, institutions, or constituencies where their services are needed and desired, and where the canonical and financial arrangements for their work are in order. The church does not recognize the concept of ordaining an unemployed candidate to the priesthood or presbyterate simply as a means of personal enhancement.

The “cure of souls,” or specific responsibility or work for which a priest is ordained is called, in historic ecclesiastical parlance, his “title.” In English biographies or obituaries of clergymen, for instance, one often encounters such expressions as this: “after ordination, he served his title for three years.” Centuries ago, it was expected that he might serve his title for the rest of his life. Congregations would certainly take seriously the recommending of an ordination if the ordinand was to be their rector for the next 40 years!

Although the technical term title is not used, the traditional principle is clearly affirmed in Canon III.11.9:

“No deacon shall be ordered priest until he shall have been appointed to serve in some parochial cure within the jurisdiction of this Church, or as a missionary . . .”

This is a good canon, and it allows for latitude in special cases. (Thus, section 10 of this canon provides for the training and ordaining of clergy for missionary work in a diocese outside of the existing parishes.) We respectfully urge bishops, standing committees, and commissions on ministry to uphold this requirement of our church.

If this canon were more strictly observed, some ill-advised ordinations would never occur. In other cases, well-qualified ordinands might have to wait a year or two longer before admission to the priesthood. In view of the present large numbers of available clergy, such delay would be no cause for grief.

# More About Parish Festivals

By THE EDITOR

Parish festivals offer a unique opportunity both for liturgical worship and for expressing the corporate and social life of the parish. They are also evangelistic opportunities to make the church better known in the local community. Last month in this column we considered some of the possibilities and the problems relating to the dates of patron saints or of other titles of churches, or for the feast of dedication or some other anniversary.

But how are such days actually to be observed? Although the festival service of worship is at the center of the whole celebration, it is essential to the spirit of such an occasion that there also be other activities involving members of the parish and possibly others in the neighborhood.

The exact plans, of course, depend on the time of year, the nature of the occasion, and the circumstances of the parish or mission. We can, however, make some suggestions. Of course there should be some sort of a meal. This may be a brunch or potluck luncheon on Sunday,

or a supper after a weekday evening service. Some parishes may in fact undertake both – possibly one intended mainly for the inner circle of parishioners and the other for guests and neighbors. In any case, make it a party – with candles or Japanese lanterns if it is in the evening, with colored napkins, flowers, and so forth.

Some churches are named for saints associated with countries with a distinctive cuisine or even with specific foods. Thus the Apostle Andrew is the patron saint of Scotland and of Greece, and St. David of Wales is associated with leeks. (Made with some real cream and plenty of butter, leek soup can be a delicious treat on the cold days of early March!)

One can try to get the bishop to be present, and if he can't come this year or next year, some year he will be able to make it if plans are made far enough ahead. Or an archdeacon, regional dean, or some leading lay person may represent the diocese and perhaps say a few words. One might have a talk on the past, present, or future of the congregation, but

the program need not be heavy. One idea is to have someone dressed and made up as the patron saint who can come into the party and make humorous as well as serious comments about the church and the world from the point of view of someone from centuries past who has suddenly returned to this earth. And of course there is nothing wrong with dancing in the evening, and in summer this can be done out-of-doors. Some urban parishes may obtain police permission to move out onto the sidewalk or street for some activities.

A parish bazaar can be held on Saturday, and such an event can do a great deal besides raising money [TLC, July 20]. Episcopalians may be surprised at the suggestion, but bringing in a small ferris wheel will secure a good deal of local attention. In many communities there is some company or organization which supplies certain goods or services, food or beverages, to such occasions for public relations. We know of one city in which a manufacturing company provides ascents in a large and colorful hot-air balloon for festive occasions at schools, churches, and other institutions. The local Chamber of Commerce, or the convention bureau, may be able to offer some helpful suggestions to you and your parish.

Last year, when attending the three-day carnival of a local Greek parish, your columnist was impressed to find that a tour of the inside of the church was scheduled each hour. A well-informed and articulate layman took groups of visitors through, explaining the beliefs of his people and the symbolism of the building, and answering questions.

The outside appearance of the church is important, especially if the evangelistic opportunities of the occasion are being emphasized. Flags, bunting, flowers, and special signs are in order. A festival can also provide a useful deadline for pruning shrubs, repairing steps, and so forth. Unique out-of-door emblems or symbols can also be created by talented parishioners. Thus a patron saint can be represented by a large colorfully painted plywood figure on the front of the church. A church dedicated to St. Michael and All Angels, for instance, might mount a large angel on the roof or tower for such an occasion. Posters can be designed by parishioners and placed in shop windows and so forth around the neighborhood.

Certain particular churches may undertake some quite unique activity. A Church of St. John the Baptist may have an out-of-door baptism on its patronal feast. A church dedicated to the Transfiguration might have a picnic on a hilltop. A Church of the Holy Spirit might do something special with the Pentecost vigil. Some of our readers may have ideas and experiences to share.



# BOOKS

## Armstrong and California

**AGAINST THE GATES OF HELL.** By Stanley R. Rader. Everest House. Pp. 400. \$12.

This book is an intimate look at an ecclesiastical mystery which has received considerable attention in the media. Unfortunately, it is not also a persuasive presentation for the righteousness of the ministry of Herbert Armstrong, leader of the Worldwide Church of God.

Rader, who is Armstrong's chief counselor and an ordained minister of that church, could have provided a solid refutation of the recent public scandal surrounding the church and its Pasadena, Calif., headquarters. Most of this book, however, is public relations puffery put forth in a slick package by Armstrong's own publishing house. Particularly disappointing are Rader's denials of various charges without any supporting documentation, other than his word. No footnotes are there to provide further reference, and the ample appendices offer no primary documentation.

The books' value lies in the chapters describing the state of California's raid on their church headquarters and the appointing of an allegedly overpaid and dictatorial court receiver who had been recommended for this task by the attorney for some dissident members.

Rader's account raises one serious question. When, if at all, does a government agency have the uncontested right, without benefit of judicial review, arbitrarily to curtail liturgical and religious activities of a church?

I disagree strongly with Armstrong's theology, and I certainly can't accept the idea that his group is the successor of the church of God founded in 33 A.D., with Armstrong as the apostle for today.

But I do agree that California's ap-

parently legalized ability to disrupt the activities of a church, without judicial review, is a constitutional encroachment which threatens heretics, cults, and mainline churches alike.

(The Rev.) JOEL A. MACCOLLAM  
Glendale, Calif.

## A Master's Work

**COMMENTARY ON ROMANS.** By Ernst Käsemann. Translated and edited by Geoffrey W. Bromiley. Eerdmans. Pp. xxix and 428. \$22.50.

First published in German in 1974, Käsemann's *Romans* has already taken its place as one of the great theological expositions of the Epistles. For several years now we have been awaiting this English version from the hands of a first class veteran translator, and the results do not disappoint the reader. The book is well translated and well produced.

The commentary has gone through four editions in Germany, and Bromiley has incorporated all the small changes Käsemann made for them. Where possible, references to German publications

It is not suggested that one church do all of the things mentioned here. Each should do those few things that suit its circumstances. Whatever is done, however, should be out of the ordinary, and should be something parishioners of all ages can participate in. Whatever is done, even if it is very modest, should be fully publicized in advance, and fully reported on afterwards in local newspapers. The newspapers will usually be very cooperative if plans are made well ahead, and if the church is a regular advertiser — as of course all Episcopal churches should be.

For the liturgical observance of the festival, some less frequently used services, such as choral evensong, may be included in the schedule. The main service should be a Choral Eucharist as festive as the parish can make it. There will be a procession at the beginning, but this need not be limited to the usual phalanx of servers, choristers, and clergy. Wardens and vestry members (in their street clothes) may also come in, as well as representatives, or even the entire membership, of all parish groups, guilds, or organizations, carrying suitable insignia or banners as appropriate. Indeed the whole congregation may assemble at the parish house, rectory, or other convenient point and go around part of the block in procession to the church. Three or four instruments can assist in the singing. Special music, the best vestments, extra flowers, and the participation of visiting clergy are appropriate.

If the presence of the bishop has been secured, confirmation may be an important part of the occasion. The groups and organizations in the parish can be prayed for, and also those of the past. The commemoration of founders and benefactors is especially appropriate for the feast of dedication or for an anniversary of founding. An attractive item in the new Prayer Book is the Litany of Thanksgiving for a Church, page 578. It again is most appropriate for the feast of dedication or an anniversary, but if these are not observed it may be used each year at the patronal or titular feast. It might be used at the beginning or at the very end of the main service of the day. New vessels or vestments, or some addition to or improvement of the church or its grounds may be dedicated and used for the first time.

Whatever is done, one person cannot arrange it all — certainly the priest cannot, and he should not try to. The beauty of such an occasion is in fact largely in the opportunity it provides for a great variety of persons, young and old, to work together and to use their different ideas, talents, and contacts in the community. As all of this collective effort is offered up in worship to God, the parish festival becomes an event of spiritual meaning for all concerned.

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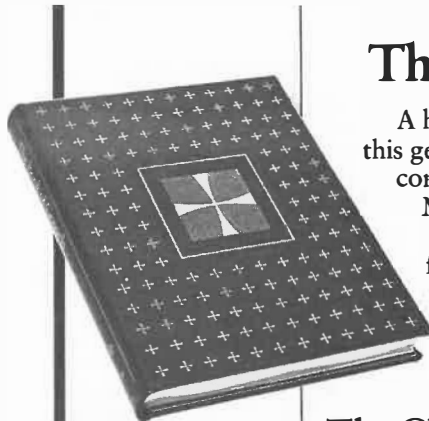
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And what we get here is, in fact, a master's work. Romans has occupied Ernst Käsemann since 1925, when he realized that it is here that the basic problems of theology are posed – and answered, if we have the ears to hear. As he says in his preface, "Thus the circle of my theological work closes logically as I now seek to show in my own commentary what the apostle says to me."

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**Books Received**

**SEX IN THE WORLD'S RELIGIONS.** By Geoffrey Parrinder. Oxford University Press. Pp. vi and 263. \$7.95 paper.

**A TIME TO GRIEVE: Loss as a Universal Human Experience.** By Bertha G. Simos. Family Service Association of America. Pp. xi and 261. \$14.95 cloth, \$9.95 paper.

**THE ROLE OF THE AUGSBURG CONFESSION: Catholic and Lutheran Views.** Edited by Joseph A. Burgess in collaboration with George Lindbeck, Harry McSorley, Harding Meyer, and Heinz Schütte. Fortress. Pp. xviii and 203. \$13.95.

**DOWN TO EARTH: Studies in Christianity and Culture.** The Papers of the Lausanne Consultation on Gospel and Culture. Edited by Robert T. Coote and John Stott. Eerdmans. Pp. x and 342. \$7.95 paper. Abridgment of *Gospel and Culture* (1979).

**STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)**

*The Living Church.* Weekly. Annual subscription price \$19.50. The office of publication and general business office are located at 407 E. Michigan St., Milwaukee, Milwaukee County, Wis. 53202. Publication number 00245240.

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Business Manager

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- B. Paid circulation:
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  - 2. Mail subscriptions: 9,117
- C. Total paid circulation: 9,117
- D. Free distribution by mail:
  - 1. Samples, complimentary and other: 200
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- C. Total paid circulation: 8,963
- D. Free distribution by mail:
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# PEOPLE and places

## Appointments

The Rev. **Joseph R. Beckman** is assistant, St. Stephen's Church, New Port Richey, Fla. Add: 1906 Charles St. 33552.

The Rev. **Christopher D.F. Bryce** is assistant, St. John's Church, Clearwater, Fla. Add: 1676 South Belcher Road 33516.

The Rev. **Wayne Bulloch** is curate, St. John's Church, Tampa, Fla. Add: 906 Orleans 33606.

The Rev. **Fred Diefenbacher** is assistant, Epiphany Church, Cape Coral, Fla. Add: 2507 Del Prado Parkway 33904.

The Rev. **William J. Hadden III** is chaplain and instructor, St. Paul's School, 1600 St. Paul's Drive, Clearwater, Fla. 33516.

The Rev. **John Joseph Hart** is rector, St. James' Church, Riverton, Wyo. Add: 519 East Park 82501.

The Rev. **Earl J. Heverly** is assistant, Church of the Good Shepherd, Punta Gorda, Fla. Add: P.O. Box 609, 33950.

The Rev. **Adam M. Lewis, III** is rector, Trinity-by-the-Cove, Naples, Fla. Add: 553 Galleon Drive 33940.

The Rev. **Dennis Roy Maynard** is rector, Christ Church, Greenville, S.C. Add: 10 N. Church St. 29061.

The Rev. **David Nyberg** is rector, St. Matthias' Church, Athens, Texas. Add: P.O. Box 1609, 75751.

The Rev. **Ron S. Okrasinski** is rector, St. Mary's Church, Colonial Beach, Va. 22443.

The Rev. **Harry Parsell** is assistant, St. Thomas' Church, St. Petersburg, Fla. Add: 1200 Snell Isle Blvd. 33704.

The Rev. **Phillip Ross Strange** is rector, St. Chad's Church, Albuquerque, N.M. Add: P.O. Box 14152, 87111.

The Rev. **Stephen M. Winsett** is rector, St. Paul's Church, 1015 E. Main St., New Albany, Ind. 47150.

## Deaths

The Rev. **Jay Wheelock McCullough**, retired priest of the Diocese of Kentucky, died May 29, following a prolonged illness.

Fr. McCullough was born May 22, 1900, in Clarendon, Ark. He was ordained deacon in 1937 and priest in 1938. Following a ministry in Colorado, Illinois, and Pennsylvania, Fr. McCullough became priest-in-charge, Trinity Church, Russellville, Ky., in 1954, where he served until his retirement in 1968. He is survived by his wife, the former Gertrude Williams, and their son, Jack, of Levittown, Pa.

**Patricia McGougan Jones**, wife of the Rev. Carl E. Jones, rector of St. Mary's Church, Kinston, N.C., died of a heart attack on June 21.

Mrs. Jones was a graduate of Woman's College of the University of North Carolina in Greensboro, N.C. She was a social worker with the Greene County Department of Social Services at the time of her death. Mrs. Jones is survived by her husband and four children, Carl E. Jr., Matthew, Elizabeth, and Stephen.

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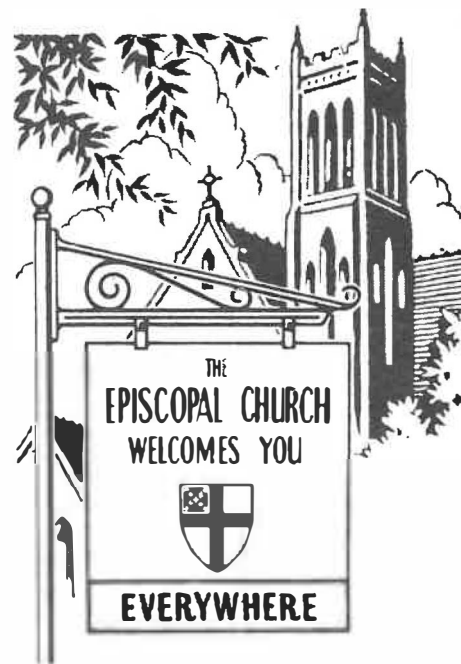
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**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min.  
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## ATLANTA, GA.

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## SPRINGFIELD, ILL.

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## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## NEWARK, N.J.

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**ST. THOMAS** 5th Avenue & 53rd Street  
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## NEW YORK, N.Y. (cont'd).

**TRINITY PARISH**  
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**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
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**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## TROY, N.Y.

**ST. PAUL'S** Third and State Sts.  
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.  
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

## BROWNWOOD, TEXAS

**ST. JOHN'S (EVANGELIST)** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
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## FORTH WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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